4: Joseph et al. D, E-5 (1942-1943) 1949
NU28 Papago NU28

In the eastern districts there are more stores, and trade is generally brisker, so that there is not so much opportunity for extended personal contact; then, too, there are other white people to ask for advice or assistance. Hence the relationship between trader and Indian is likely to be more impersonal than in the West. Furthermore, there are a few Indian traders to supply some commercial needs.

THE PAPAGO AND GOVERNMENT: THE AGENCY

The three Papago reservations are under the jurisdiction of the Sells Agency[2] of the United States Bureau of Indian Affairs, headed by a superintendent and staffed by about two hundred administrators, technicians, clerical and manual workers. In addition to the Administrative Branch, which has the general "housekeeping" duties of the staff, the Agency is composed of three branches: Indian Resources and Engineering (whose functions were discussed in chap. iii), Community Services—Education, Health, Law and Order, and Social Service—which are discussed below. This staff performs for a group of nearly seven thousand Indians many of the functions which in other parts of the country are the province of such local and state organizations and officials as boards of health, education and welfare, state and municipal highway departments, county agents, boards of supervisors, and public safety departments. In most of its programs the Agency staff works in close co-operation with the tribal council, and it seeks to gain widespread public support before new developments are initiated.

PAPAGO SCHOOLS

As previously noted, the Papago have a short life-span, two-fifths of the population being under eighteen years of age, according to ration-book data in 1942. The school-age group alone (six to seventeen years, inclusive) numbered 1,681 children—25 per cent of the population. Not only a much higher proportion of the people are of school age than is customary in other parts of the country, but many of the children live in tiny remote villages, where roads are only wagon trails. Thus the problem of providing schools is greater.

There were in 1943 eighteen day schools on the three Papago reservations. Of these, eleven were maintained by the Indian Service, all of them on the main Reservation. The Roman Catholic missions had six day schools (one on the San Xavier Reservation) and the Presbyterians one at San Miguel in Chukut Kuk District. Off the reservations, Papago children attend four boarding schools and various special schools and sanatoriums run by the Indian

2. Renamed "Papago Indian Agency" in 1948.

3: Whited G-5 (1890) 1894 NT15 River Yumans
Papago NU28

311 In the spring of 1889 the land was allotted to the Indians in severalty, and it may now be divided as to quality as follows:

	Acres.
Land that is farmed	500
Land that is not now farmed on account of deficient water supply	1,500
Timbered land allotted	5,000
Mesa land, suitable for pasturage, allotted	20,000
Mountain land, including desert land that can be pastured 2 months in the year	20,000

The 1,500 acres not farmed on account of deficient water supply may be farmed when a better and more economical mode of irrigation is adopted than that now practiced by the Indians. The 5,000 acres of timbered land is what is usually called mesquite land, from which the Papagos procure their fuel and sell considerable quantities from year to year. The 20,000 acres of mountain land is next to worthless.

There are 94 heads of families on the reservation, and a little more than 5 acres of farming land (land that is farmed) are allotted to each head of a family. The 500 acres of allotted land are surveyed and staked out. The area of land cultivated is diminished, and no progress is being made in methods of farming. Most of their income seemed to be obtained from the sale of wood and hay cut on the reservation.

[434]

AGRICULTURAL PRODUCTS RAISED AND STOCK OWNED BY INDIANS FOR 1889-1890.

241

Products, stock, and land.	Number.	Value.
Total value of agricultural products		$7,170
Bushels of barley	4,000	3,000
Bushels of corn	1,000	1,000
Bushels of vegetables	1,400	1,400
Melons	300	30
Pumpkins	1,000	100
Tons of hay cut	300	1,600
Total value of live stock		4,325
Horses owned by Indians	200	3,000
Cattle owned by Indians	150	1,200
Domestic fowls owned by Indians	100	25
Acres under fence	14,000	
Farms made during year (rods)	7,700	

231

342 All of the Papago Indians living on reservations are in a village near San Xavier church. Their dwellings
493 are mostly rude adobe, with dirt roofs and few windows, and are almost destitute of furniture except the most
291 primitive. There are only 14 comfortable adobe houses. Many of the Indians own farm wagons, though their
797 farming tools are rude and unserviceable. The men all wear the civilized dress; the women also wear dresses similar to those worn by the whites, but leave off their shoes on ordinary occasions. It is claimed that 230 of the Indians living on the reservation are members of the Catholic church.

STATISTICS OF THE RESERVATION PAPAGOS.

162

Whole number living on the reservation		362
Males	184	
Females	178	
Children under 1 year of age		25
Males	13	
Females	12	
Number married		106
Number over 30 years of age who can read		10
Number who can read and write		10
Number who can use English enough for ordinary conversation		28
Number of children of school age		60

658 797 SCHOOLS.—The Catholic church has provided 2 neat, well-furnished schoolrooms adjoining San Xavier church, which will accommodate about 70 pupils. A school was maintained there during the year 1889 by the Sisters of the order of Saint Joseph, without pecuniary aid from the United States. The average attendance for the year ending June 30, 1890, was about 28. In addition to elementary studies the girls were taught sewing, crocheting, knitting, and minor household duties. A few of them became quite skillful in operating the sewing machine. The great drawback to the prosperity of the school was the irregularity in attendance. The school was again opened in September, 1890.

3: Whited G-5 (1890) 1894 NT15 River Yumans
Papago NU28
Pima NU29

Pa 658 797

There is what is termed a "contract school" located at Tucson, which many of the Papago children attend. The school is established and supported in part by a missionary department of the Presbyterian church. The buildings are large, airy, well planned, and adapted to the purpose required. The pupils seem well disciplined and clean. The government pays a stated sum annually to the school for each pupil in attendance as reimbursement for board and clothing furnished. The school owns 5 or 6 good buildings, all in good condition and well furnished, also a farm of 43 acres. On account of lack of water but few garden vegetables are grown, but barley and wheat yield abundantly.

Some of the scholars are taught carpentering, painting, and plastering, and their work is quite satisfactory.

PAPAGOS LIVING OFF THE RESERVATION.

Pa 131 197

These Papago Indians live in the southern part of Pima county, along the southern border of the territory of Arizona. Their language is similar to that spoken by the Pimas. They roam over a country about 100 miles in width north and south and about 125 miles east and west, and there are a few small villages over the Mexican border but near the boundary line.

Pa 13 231

The country in which they live consists of broad, open plains, divided by mountain ranges. The valleys or plains are arid, having no natural springs or running streams of water; yet after the summer rains these plains are covered with grass of a fine quality, and owing to the dryness of the air this grass is cured or dried on the ground and furnishes good, rich food for cattle during the remainder of the year.

Pa 361 312 342 [231]

The Indians select their dwelling places at the foot of the mountains near the mouth of the various canyons that open out into the plains. Small springs often flow through these canyons and sink into the sand. The Indians utilize these springs or sink wells into the sand, and thus secure the underflow from the springs. Their cattle feed out into the plains and return to these wells or springs to drink. Near these watering places, usually on an elevation, the Indians build their houses in their permanent villages of adobe, about 13 by 16 feet in area and about 8 feet in height. Small poles are laid on top and crosswise of the building, and on these are laid brush, with weeds or grass on the brush, the whole covered with about 6 inches of clay, which is impervious to water.

Pa [352]

The floor is of clay, and there is one doorway, but no windows. The doorway is sometimes closed with a dried beef hide. As a rule, they live on the outside of the house. The house contains no furniture except a little bedding and some cooking utensils.

Pa 262 439 291

Their food consists of beef, dried wild fruit, dried mesquite beans made into a kind of bread, and wild game. During the summer rains they raise some vegetables, which they dry for winter use. They also sell or trade cattle to settlers in the Gila and Santa Cruz valleys for wheat and corn, which the women grind in their crude way into meal and flour. They have adopted the civilized mode of dress, and are gradually learning the use of soap.

The women of the tribe are virtuous and industrious, being in these traits far in advance of any other tribe in the territory.

Pa 161 648 Pa 46

There are 4,800 of this tribe living off the Papago reservation. With rare exceptions they are self-sustaining, have always been good citizens, and on many occasions have joined with the whites to assist in suppressing murderous Apaches. The principal occupation of the men is raising cattle and horses, and a little farming when they can find a piece of damp ground that will raise corn and vegetables, hunting, chopping wood around mining camps, and ordinary labor wherever they can find it. If there is any mixed blood in the tribe it is not perceptible.

There are several mining camps scattered throughout the country which these Indians inhabit, and in some of the large valleys wealthy men or companies have sunk wells 500 or 1,000 feet deep and established cattle ranches or ranges, and many Indians are employed about these camps and mines.

Pa 133 497 224

The country is somewhat difficult of access, as there are several mountain ranges running through it. The roads follow the valleys, and sometimes it is "a long way around where it is only a short way across". These mountain ranges abound in game, which the Indians hunt.

Pa 273 231

A month's travel in these Papago villages failed to reveal a single case of drunkenness, although there are frequent instances of drunkenness among Indians in the streets of Tucson. They have great numbers of horses and cattle, but it is impossible to form a correct estimate as to numbers. The horses are small and inferior, but the cattle are fully up to the average in size and quality.

Pa 648 771 797

These Indians as a tribe have always been exceptionally friendly to the white people. They have never received aid from the government. The little religion they have is a conglomerate of Roman catholicism, superstition, and Indian boodooism. The Roman Catholic church established missions among them more than 150 years ago.

THE RESERVATION AND NONRESERVATION PAPAGO INDIANS, PIMA AGENCY.

Report of Special Agent C. W. Wood on the reservation and nonreservation Papagos of Pima and Cochise counties.

Pa 101 Pi [101] Pa [797]

TRIBAL NAME.—The Papagos and Pimas were formerly one tribe. Authorities differ as to the derivation and meaning of the name. One view is that Papago means "hair cut", another that it means "baptized". Neither of these meanings has any etymological basis or value. The most reasonable derivation of the term seems to be the following, derived from conversation with the oldest Indians: the division of the Pimas occurred from the labors

3: Whited G-5 (1890) 1894 NT15 River Yumans
Papago NU28

The Papagos are not addicted to

intoxicating drink, but smoking and gambling are so common among them that they will even stake their clothing on races, either by men or horses, and on the simple games with which they are familiar.

RELIGION.—The Papagos are nominally Catholics. Adults and children wear crosses and charms. They believe in witches and evil spirits, and buy charms to insure good luck.

At the little village of Ki-ki-wah, where there are a number of returned scholars, it was said that a simple service was held by these "graduates", in which they explained on Sundays the things they had learned about the white man's religion. At the village called Gunsight 2 Mormons have been living among the Indians for nearly 2 years.

EDUCATION.—The Papago youth of both sexes show considerable capacity for mental culture. Many of the Papagos speak Spanish fluently, even after having been at school for 2 or 3 years. When at home on their vacations they only hear Papago and Spanish, which tends to the disuse of what English they have acquired. They are docile, mild in disposition, and well inclined toward their teachers. They learn slowly but surely. The chief difficulty of receiving any permanent benefit from educating them is that they are so disastrously affected by the conditions which meet them when they return to their homes. They virtually return to barbarism and all old influences of a nonprogressive character.

The boys readily learn improved methods of agriculture, also the trades of tinsmith, blacksmith, and carpenter, while the girls learn sewing, cooking, and the general duties of housekeeping.

SCHOOL ATTENDANCE.—During the 3 years of the Tucson Presbyterian mission school 73 Papago children have been enrolled. There are 50 now on the rolls. The number enrolled at the San Xavier reservation schools is about 20. At Sacaton there are 15 Papagos on the roll. The government school there is well conducted.

It will be seen that in the district visited, with the addition of the Papago scholars at San Xavier, not more than 100 in all of these children are in school. The total number of Papago children of school age is probably about 2,000. Their parents will exercise no authority to secure their attendance at school even when they wish them to go, nor, on the other hand, do they hinder them if they desire an education.

PATHOLOGICAL.—The Papagos are very liable to consumption and pneumonia. This arises from the exposure to which they are subject in inclement weather, as all mud roofs leak in protracted rains and a pitch sufficient to carry off the rain would cause the adobe itself to wash off entirely. Many of the tribe are pitted badly with smallpox. Children are subject to measles and whooping cough in addition to lung difficulties. The Papagos have no medical treatment whatever among themselves, and in case of sickness resort to the "medicine man" with his mummeries.

The Indians seem to be able to deal with flesh injuries, but are powerless in cases of disease or fractures of bones. In acute local pain they sometimes put a pinch of cotton on the flesh and burn it there, repeating the process on a new spot at a little distance. Ordinarily their only resource is stoical submission.

SAN CARLOS AGENCY.

Report of Special Agent STEPHEN WHITED on the Indians of the White Mountain Apache reservation, Fort Apache subagency, and the Apache, Mohave, and Papago Indians of the San Carlos agency, Arizona, from August to November, 1890.

Names of Indian tribes or parts of tribes occupying reservations: (a) Arivaipai, Chilion, Chiricahua, Coyoteros, Mimbres, Mogollon, Mohavi, Pinal, San Carlos, Scotts, Tonto, and Yuma-Apache.

The unallotted area of the White Mountain reservation is 2,520,000 acres, or 3,950 square miles. The outboundaries have been surveyed. It was established, altered, or changed by executive orders November 9, 1871, December 14, 1872, August 5, 1873, July 21, 1874, April 27, 1876, and January 26 and March 31, 1877.

Indian population June 1, 1890: White Mountain Apaches, 2,121; White Mountain reservation, Fort Apache subagency, 1,920; total Apaches, 4,041; Mohave reservation, 931; Yuma reservation, Mohaves, 240; total at agency, 4,822.

The San Carlos agency is situated on a mesa immediately below the junction of the San Carlos with the Gila river. The altitude is about 2,800 feet above sea level. The records of the United States signal service show that the highest temperature for the summer of 1890 reached, July 6, 109°, the lowest for the winter of 1889–1890 was January 20, being 20°. The earliest frost in the fall of 1889 was November 2, and the latest frost in the spring of 1890 was March 16.

The agent reports to the Indian Office that many government buildings at San Carlos are in bad order. They consist of: No. 1, an adobe building 1 story high, 30 by 60 feet, one-half used as agent's dwelling, one-half for storehouse for grain, $1,000; No. 2, a 1-story adobe, built around a court, whole length about 300 feet, used for agent's offices, telegraph office, several rooms for dwelling, storerooms, shops, etc., whole in bad order, needs new roof, $3,000; No. 3, several small adobe buildings in rear of No. 2, used for shops, storerooms, etc., $200; No. 4, an adobe building, 1 story high, 32 by 52 feet, used as a meat shop, $300; No. 5, an adobe building, used for doctor's office and hospital, in bad order, $300; No. 6, a new stone building, 1 story high, 30 by 120 feet, with 4 cross partitions, built for storage, $5,000; No. 7, a stone building, same size as No. 6, now building, for shops; No. 8, a frame steam gristmill, $6,000; No. 9, a frame water gristmill (at Fort Apache), $6,000.

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 452-462. The population is the result of the census.